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VOL. I. NO. 5 BULLETIN OF THE NATIONAL ASSOCIATION OF EVANGELICALS FOR UNITED ACTION DECEMBER, 1942

"AWAKE THOU THAT SLEEPEST!"

BY DR. HAROLD JOHN OCKENGA

Union Trends Abroad

In Great Britain a radical departure in religious history is taking place. "Members of various faiths are joining together to meet common problems in the social, economic and international spheres." (See Human Relations Pamphlet No. 1 of Nat. Conf. of Christians and Jews.) This cooperation is to be purely on the basis of goodwill.

Groups Represented

The action is seen in the Joint Committee created to represent the Roman Catholic Sword of the Spirit Movement and Religion and Life Movement of the Anglicans and the Free Church. Along with this is the new Council of Christians and Jews whose leaders are Cardinal Hinsley, Archbishop Temple, and Walter H. Armstrong, moderator of the Free Church Federal Council, Chief Rabbi of Britain. Dr. J. H. Hertz also endorses the movement.

Working Basis Explained

Of this movement the Catholic Herald of London declared: "This formal association between societies, representative of the Catholic Church in this country, on the one hand, and of the Anglicans and Free Churches on the other, is not intended to impose any order or plan, but rather to act as a clearing house, a guide and help generally to people, study groups, local societies, who have realized through their own experiences the immense advantages of united action of all believing Christians in political, social and moral work that urgently demands to be done."

Union Trends at Home

Parallel with this is the latest move in religious circles in America. The official report of a committee which has been working on a plan for the merging of such general interdenominational agencies as the Council of Church Boards of Education, The Federal Council of Churches, the Foreign Missions Conference, the International Council of Religious Education and others, in all totaling eight, has been released. The report will be considered by some of the organizations meeting at Cleveland during the week of December 6.

The recommended name of the new organization is The North American Council of the Churches of Christ. If and

(Turn to page 2)

NATIONAL ASSOCIATION SPEAKS CONCERNING FEDERAL COUNCIL

Promotional Director Honored

DR. RICHARD ELLSWORTH DAY
Author Bush Aglow, Shadow of the Broad Brim and Man of Like Passions.

Dr. Richard Ellsworth Day, best known for his biographies of Moody (BUSH AGLOW), and Spurgeon (SHADOW OF THE BROAD BRIM) has dedicated his most recent book on Finney (MAN OF LIKE PASSIONS) to two outstanding Christian leaders. The dedication reads:

"To

Walter Edgar Woodbury, Secretary Department of Evangelism, American Baptist Home Mission Society who insisted that this study be made.

To

James Elwin Wright, President of New England Fellowship, Boston, Mass. Who arranged the New England Journey.

Two Valiant Servants

In the cause of revival this book is affectionately dedicated."

REV. J. ELWIN WRIGHT, Promotional Director

We who have been charged with the responsibility of taking the preliminary steps in bringing to the birth an organization which shall fitly represent those of evangelical faith in America have a solemn duty to perform in making plain the issues which have made such an organization necessary.

The whole structure rests upon the premise adopted at the St. Louis Conference that "there is no existing organization which adequately represents or acts for a very large proportion of our evangelical Protestant constituency." If this is not indeed the case then the plans for crystallizing the movement into an organization at a Constitutional Convention, arranged to be held in Chicago, April 27-30, 1943, should be abandoned.

Competitive Organizations

Only three other organizations exist, so far as we know, which might be regarded as occupying in any degree the fields which are contemplated for the National Association of Evangelicals for United Action. These three are The Federal Council of the Churches of Christ in America, the World's Christian Fundamentals Association and the American Council of Christian Churches. Of these we regard only the first and third as competitive in their fields of endeavor.

Evaluation of W.C.F.A.

The World's Christian Fundamentals Association is not organized along lines which parallel those followed by the other two. It is not a grouping of churches, denominations or organizations but a testimony of individuals in defense of the fundamental doctrines of the faith, and in its field has rendered a real service to the cause of evangelism. Its statement of faith is not materially different from that of the National Association of Evangelicals except that it excludes those who are not pre-millenarians. Most of the objectives of the National Association have never been actively sponsored by the World's Christian Fundamentals Association, and it has never attained numerical proportions which make it a factor in some of the grave issues which confront the world today. The World's Christian Fundamentals Association has our respect and good wishes. Many of those on its Board or Committees are also active in the National Association.

American Council Considered

Of the American Council we do not wish to speak at this time except, in passing, to say that it did not come into existence as an organization until after plans for the creation of the National Association were well under way. Of these plans the spon-

(Turn to page 2)

WHO'S WHO IN N. A. E. U. A.

DR. HAROLD J. OCKENGA	Pastor, Park Street Congregational Church, Boston, Mass.
DR. R. J. BATEMAN	Pastor, First Baptist Church, Memphis, Tenn.
BISHOP LESLIE R. MARSTON	President, Committee of Christian Education, Free Methodist Church.
MR. J. WILLISON SMITH	Attorney with Powell and Smith, Philadelphia, Penna.
MR. H. J. TAYLOR	President, Aluminum Products Corporation, Chicago, Ill.
DR. H. M. SHUMAN	President, Christian and Missionary Alliance, New York.
DR. JOHN W. BRADBURY	Editor, "Watchman-Examiner," New York, N. Y.
DR. J. ALVIN ORR	Professor of Bible at Erskine College, Due West, S. C.
DR. T. ROLAND PHILIPS	Pastor, Arlington Presbyterian Church, Baltimore, Md.
MR. J. ELWIN WRIGHT	President, New England Fellowship, Boston, Mass.
DR. WILLIAM WARD AYER	Pastor, Calvary Baptist Church, New York, N. Y.
DR. DONALD GRAY BARNHOUSE	Pastor, Tenth Presbyterian Church, Editor, "Revelation," Philadelphia, Penna.
REV. RASMUS BERNTSEN	President, Norwegian and Danish Evangelical Free Church Association of North America, Muskegon, Mich.
DR. C. GORDON BROWNVILLE	Pastor, Tremont Temple, Boston, Mass.
MR. FRANK E. CHENEY	Treasurer of New England Fellowship, Boston, Mass.
REV. RALPH T. DAVIS	Secretary, Africa Inland Mission, Brooklyn, N. Y.
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REV. R. L. DECKER	Pastor, First Baptist Church, Fort Collins, Colo.
PRESIDENT HOWARD W. FERRIN	Providence Bible Institute, Providence, R. I.
REV. R. H. HARVEY	Program Director, "Christianity on the March," St. Louis, Mo.
DR. GEORGE B. HUEBERT	Pastor, Mennonite Brethren Church, Reedley, Calif.
REV. JOHN A. HUFFMAN	Assistant Dean, Winona Lake School of Theology, Winona Lake, Indiana.
REV. DANIEL IVERSON	Pastor, Shenandoah Presbyterian Church, Miami, Fla.
DR. CLARENCE E. MACARTNEY	Pastor, First Presbyterian Church, Pittsburgh, Penna.
JUDGE JOHN W. McCALL	Deacon in First Baptist Church, Memphis, Tenn.
DR. STEPHEN W. PAINE	President of Houghton College, Houghton, N. Y.
REV. NOEL PERKIN	Missionary Secretary, Gen. Council of the Assemblies of God, Springfield, Mo.
DR. PAUL S. REES	Pastor, Covenant Tabernacle Church, Minneapolis, Minn.
REV. IVAR SELLEVAAG	Pastor, Court Street Christian Church, Portsmouth, N. H.
REV. W. L. SURBROOK	General Superintendent, Pilgrim Holiness Church, Indianapolis, Ind.
DR. NATHAN R. WOOD	President of Gordon College of Theology and Missions, Boston, Mass.

Many denominations not having a general meeting at which final action regarding membership in the National Association of Evangelicals for United Action can be taken are nevertheless appointing official delegates to the National Constitutional Convention to be held in Chicago.

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At present all accounts are being handled by Miss Gertrude D. Clark, office manager and assistant treasurer. The new office is Room 521, 120 Tremont St., Boston, Mass.

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Facts Versus Whips

The persecution to which the church has repeatedly been subjected through the centuries is based upon this tendency of its opposers to use whips because it lacked facts to justify its attacks upon the Christian faith.

OUR VIEWPOINT

During the past decades, however, the cause of fundamentalism has suffered at the hands of its friends because they have often needlessly adopted this method. Needlessly, we say, because the facts are on our side and we do not need to use questionable methods to prove the truth of our message or the justification of our position of uncompromising loyalty to it. This does not mean that we must fail to state the issues that separate us from the modernists or point out the reasons why we cannot follow an apostate leadership.

OUR DANGER

The point is that we must not descend to ranting, to careless statements derogatory to those who "oppose themselves," to an attitude of bitterness, hatred of persons, or willingness to exaggerate the facts regarding their error.

OUR CONTEST

Our contest is not with flesh and blood but with "principalities and powers." Many of those who have been caught in the net of Satan can be rescued and brought back to faith. We doubt very much if any minds are changed favorably to the Gospel by harsh criticism of "liberalism," so called. On the other hand, we believe that many have been driven more deeply into the morass of doubt by our lack of humility, love, and honesty in dealing with these situations.

OUR SPIRIT

Let it not be truthfully said that a modernist can be more gracious and considerate of us than we are of him. We must be candidly truthful but if we inflict a hurt on others in an effort to help them, let us do it with meekness and prayer that we may heal as well as wound.

In a number of our supposedly evangelical denominations today the balance of power is in the hands of neither the avowed modernists nor the fundamentalists, but rather the unvocal group between. What happens regarding them will determine the course of that denomination. Among these there are a great many, we are convinced, who will take a position either for or against the Gospel in the near future. They are worthy of our deep consideration. What attitude of ours is most likely to win them for Christ and His truth? If the widely accepted method of fundamentalism to "give modernism the works" is the one that will get results, let's continue to use it. If a dispassionate statement of the reason modernism has failed, presented without bitterness, and a contrasting picture of what the Gospel has to offer, spoken in love and passionate zeal for God, will be more effective, let's adopt this method.

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"AWAKE THOU THAT SLEEPEST!"

(*Continued from page 1*)

when consummated the amalgamation means that former organizations such as the Federal Council will pass out of existence. No doubt this greater American Council will absorb all the functions of the lesser bodies, and become totalitarian.

Necessity of Resistance

The tendency of which these two movements are indicative is one to be resisted wholeheartedly by evangelicals. Already the evangelical testimony has been relegated to partial obscurity and silence because of the power of these organizations. What will happen under the new super-organizations? We think we know. All matters of church recognition before the state, such as visas for missionaries, opinions on recognition of the Vatican State, and liason service for the denominations will be monopolized by this North American Council. Moreover, religious broadcasting will become fully monopolized by the leaders of this movement. And strong pressure will be put upon individual denominations to fall in line with the predominant liberal tendencies of the present Federal Council and affiliated organizations. (The proposed constitution forbids any doctrinal requirements — thus waiving even the feeble barrier against Unitarianism of the Federal Council.)

Reason for Action

True Christians believe something that is dearer to them than possessions or life. Shall we sit idly by and watch created, or even participate in the creation of the Frankenstein which will destroy our precious privileges as Christians in a democratic state? Was there ever a time when Bible believers needed to put aside their little divisions over non-essential points and stand shoulder to shoulder for our Revealed Christian Heritage as now?

Paul cried to the Ephesians: "Bestir thyself, O indifferent (moribund) one, and rise from the dead, and Christ shall give thee light!" Let that be so among evangelicals in this crisis hour.

ASSOCIATION SPEAKS

(*Continued from page 1*)

sors, who later became the officers of the American Council, were well aware *before* they organized and *after* they had been invited to sit with a group of leaders in Chicago to consider plans for a unified movement. That they chose to organize and then come to Chicago only to insist that all other plans be scrapped except theirs has been a source of regret.

That they appeared again at St. Louis with an ultimatum which the large and representative body of leaders of more than thirty denominations found it impossible to accept as a basis for cooperation was unfortunate.

That they have since that time repeatedly attacked the National Association and its leaders with unsavory name-calling and untrue allegations is a tragedy. We do not wish to retaliate or add fuel to the flame of discord. We prefer to let our acts prove the falsity of the charges made against us.

Background of Federal Council

We turn now to consideration of the Federal Council of the Churches of Christ in America. Formed in 1908, it now has a constituency of twenty-three denominations with a membership of about twenty-six million.

Council's Constituency

Our premise is that the Federal Council does actually represent a great constituency of church members, but a much smaller number than the above figures would indicate and that it has a perfect right to represent its *real* constituency and pursue its objectives without hindrance in so far as these objectives do not restrict the liberties and privileges of others. We contend that the Federal Council does not represent the evangelicals of America and that it could not represent them unless there should be such a radical change in its setup that it would become an acceptable medium of expression for those of evangelical faith.

Our Purpose

A series of articles, of which this is the first, will appear in the forthcoming numbers of "United Evangelical Action." They are not to be considered as an attack upon the Federal Council, but as an earnest attempt to clarify the issues so that Christians everywhere may be able to decide intelligently to which organization they will give their allegiance. It is patent that in the case of the Federal Council versus the National Association the organizations are frankly competitive in certain fields. They cannot walk together because they do not agree as to the issues or the remedies.

We shall speak plainly but not with rancor. We shall endeavor to stick to the facts and if, in any instance, we inadvertently depart from the truth we shall welcome enlightenment and will cheer-

(*Turn to page 4*)

Reports Of Progress

NORTH DAKOTA RALLY
(Bismarck)

The team stopped at Bismarck on Wednesday afternoon between trains and found a dozen ministers gathered at the Patterson Hotel to hear about the National Association. Though few in number these earnest believers desired to launch a regional association and assured us of the interest of many other evangelical leaders. Resulting from this brief afternoon contact is the North Dakota Association with these fine stalwarts in leadership.

At the Montana Rally men from Wyoming requested the privilege of organizing their area into a regional association. This has not yet been done, but such action is expected shortly. Herein is seen the enthusiasm with which this movement is being received.

Regret was expressed by a pastor from Boise, Idaho, that the team could not spend a day in that area which he assured us was ready to respond.

MONTANA RALLY
(Billings)

The blue sky and warm sunshine gave no indication of temperature which can at times drop to 52° below in midwinter. The fall foliage and ripened grass melted into the Rim Rock surrounding Billings. The airdrome and the cowboy statue of Bill Hart overlooked an industrious city in the heart of the ranch country.

Here the National Association of Evangelicals for United Action team went on the air at 8:00 a. m. covering five states with the gospel message and announcements of the Rally. At 10:00 a. m. ministers began arriving from Bozeman, Missoula, distances of 150 to 200 miles and from Wyoming. A large morning assembly, increasing through the day till the building was packed at night, attentively and prayerfully heard the message from the Association.

As usual the local ministers asked to form a regional association of the national. After this was accomplished the meetings took on the nature of a revival. At the evening service a large number requested prayer, making a definite decision in their lives. It was a happy and tired team which boarded the train at midnight after five public services and eighteen hours of labor.

The Montana Association now is functioning.

INLAND EMPIRE RALLY
(Spokane)

The hospitality of the West was evident at the center of the Inland Empire on the arrival of the team from the National Association of Evangelicals for United Action. Mr. Wright and Dr. Ockenga were met at the train by three pastors and the leaders of the Gideons and the Christian business men.

At 7:30 p. m. a fine company assembled at the First Baptist Church, of which Dr. W. M. MacIntosh is pastor, for the introductory address. Rev. Mr. Plankenhorn of the Opportunity Baptist Church led the singing and Dr. MacIntosh was presiding officer. After a stirring address by Mr. Wright and an evangelistic sermon by Dr. Ockenga the entire company knelt in humble prayer and confession, being led by several local ministers.

It has been a heartening sight to witness all along the journey these congregations kneeling in prayer and seeking God's good pleasure. There is a great remnant of believers in this land on whom God may depend.

The remaining meetings consisted of a presentation of the cause, an open forum and the formation of a Continuing Committee to lead the Inland Empire Association.

OREGON RALLY
(Portland)

The Oregon and Southern Washington Regional Conference of the National Association of Evangelicals for United Action was held in the Hinson Memorial Baptist Church, Portland, Oregon, on October 20, 1942. The day was remarkable in three respects:

First, in the deep spirituality and high tone of true unity, as evidenced by the representative character of the assemblies throughout the city.

Second, this meeting of Evangelicals revealed a real hunger on the part of all present for closer fellowship in the central truths of our "most holy faith."

Third (and very striking) were the general response and expression of the need of this day for a representative, unified voice to make articulate the need of the hour, and the feeling, that, in the language of Scripture, "Thou (the National Association of Evangelicals for United Action) art come to the kingdom for such a time as this."

The high-water mark was reached in the evening session, which was presided over by Dr. B. B. Sutcliff of Port-

(Turn to page 4)

OUR MAIL BOX

"I am fully persuaded that this is the organization evangelical churches have needed for years." — **George French,** Minnesota.

REV. JOHN A. HUFFMAN, Editor "United Evangelical Action"

"I wish first to commend you and the brethren associated under the name of the Evangelicals for United Action for the fine program which is laid out. I have long since felt that there should be some sort of organization for the evangelicals who cannot or will not be represented by the Federal Council or any other modernistic representative organization.

May God richly bless the ministry of this new fellowship is my sincere prayer. If I can be of any help at all in serving on the committee for this section, I should be most happy to do so. I hope to see the time when every city may have its evangelical ministerial association as over against the ministerial association with modernistic theology and socialistic objectives." — **Clifford Hollifield,** Pastor-Director, Fort Wayne Gospel Temple, Fort Wayne, Indiana.

"The paper 'United Evangelical Action' came at the right moment to greatly interest me for I believe that you have given expression to America's greatest dangers and our worst enemies—in directing the attack of the Association of Evangelicals for United Action." — **Clarence A. Kircher, D.D.,** Westminster Presbyterian Church, Sacramento, California.

"As far as I am acquainted with the movement of the National Association, I am in favor of it. The doctrinal stand, the decision to be positive in representation instead of negatively attempting to hinder other agencies of the field, and the promise of fellowship with others of kindred mind appeals to me. I shall be glad to assist as far as it possible for me." — **Wallace S. Johnson,** Oakland, Calif.

"Amid your multitude of business, permit me to express to you my sincere appreciation for the progress that is being made by the National Association of Evangelicals for United Action.

"At our Bishops' Council and General Assembly, which convened in Birmingham, Alabama, August 29-September 6, a Committee of Action, consisting of seventeen members, was selected to attend the Chicago meeting April 27-29, 1943, which will represent the Church of God."—**J. H. Walker,** Cleveland, Tenn.

"We are praying that the Lord shall greatly use this new movement for the truth of God in America, and may this country be visited with an outpouring of the Spirit of God, manifested in the salvation of souls and the strengthening and edifying of the people of God."—**John G. Mitchell,** Portland, Oregon.

"By all means continue your plans for the proposed conference here in the Bay Area next January. We shall be happy to cooperate in making that possible, for we sense the deep need of just such a unity among our local evangelical churches, and are eager to learn more about the N.A.E. U.A."—**Edward E. Baird,** Oakland, Calif.

"The regional conference of the National Association of Evangelicals for United Action for Indiana met at Hotel Severin, Indianapolis, on Tuesday, October 6, 1942, with a goodly number present. The sessions were inspiring, and splendid response is coming in from interested folk in the state. We are looking forward to an active promotion of the activities of the Association in the Indiana region."—**Robert Lee Stuart, Upland, Ind.**

"Our annual boards met recently, and the Commission on Christian Education voted to apply for membership in the NAEUA, and endorsed the action of the member institutions, of the affiliated Association of Free Methodist Colleges in seeking membership. There are seven of these institutions, most of which will probably be applying soon." —**Leslie R. Marston,** Greenville, Ill.

"According to the pledge made at the Minneapolis regional conference, you will please find herewith enclosed our check in the amount of $25.00. It is only a small part of what we wish to give, but with it go our sincere prayers and good wishes for God's richest blessing upon the noble, self-denying, Holy Spirit-inspired work of the officers of the National Association of Evangelicals for United Action." — **T. J. Bach,** Chicago, Illinois.

"Your letter of September 28th was received and I have been considering it prayerfully and making inquiry, for your organization was somewhat new to me. However, I have been convinced that your organization and the movement you have in mind is thoroughly worthy of every support and cooperation, so if I am not too late I will accept a position on the team as you suggest. If I am too late in this, well and good, I will pray for your movement and cooperate in every other way possible." — **F. Carl Truex,** Stockton, Calif.

"Someone in Denver, Colo., sent me the October issue of your official bulletin. I have thought that there should be a united group such as this, but had no idea that one was in the making. I am not cutting out the subscription blank for I think too highly of the printed speech of Dr. H. J. Ockenga, part of which is on the back of the blank, but, nevertheless, here is my dollar for a year's subscription."—**O. Silverisen,** Deadwood, S. D.

"I suppose you folks are in the same boat as we on the west coast and are very busy indeed. My time is not very much my own but I understand through my pastor, that your program is a worthy one and it warrants special consideration. With that in mind, I have decided to throw my lot, for the time being anyhow, with your organization." —**J. M. Conrad,** Inglewood, Calif.

"I shall be happy to cooperate in the history-making movement that is being launched. I am in complete sympathy with it. It seems that it has been launched by the Holy Spirit for just such a time in which we live."—**H. A. Forester,** N. Car.

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WYOMING AND COLORADO	Rev. R. L. Decker, Pastor, First Baptist Church, Fort Collins, Colo.
NORTH CAROLINA	Dr. Charles J. Woodbridge, Pastor, First Presbyterian Church, Salisbury, N. C.

ASSOCIATION SPEAKS

(Continued from page 2)

fully make reparation. That the Federal Council includes in its constituency the whole gamut of theological conviction, from those who are evangelical to those who are Unitarian in belief, is undeniable. Inasmuch as it has no doctrinal statement its trend and character in relation to doctrine can only be judged by an examination of the creed of its officers and those who speak for it.

Leaders Furnish Proof Text

It may well be objected that these leaders are so diverse in their beliefs that no diagnosis is possible which will be fair to all of them. The danger of injustice to some has been weighed. Frankly, however, we believe that we are justified in assuming that if, as is alleged, the Federal Council is the spearhead of theological apostasy in America, we have the right to prove the allegation by the statements of its leaders. If some in the Federal Council are in disagreement with the pronouncements of these leaders they should rebuke them for their heresy or withdraw from fellowship with them. While Christian fellowship cannot be built entirely upon doctrinal uniformity it is evident that doctrine cannot be ignored. We read in the account of the great Pentecostal outpouring of the Spirit at Jerusalem that the newborn Christians "continued in the apostles' *doctrine* and *fellowship*." One was essential to the other.

Therefore, the Federal Council must accept the characterization which its officers and leaders have given it by their public utterances on doctrine.

Finally, we wish to point out that we are not impugning the high idealism or the sincerity of these leaders with whom we shall find ourselves in total disagreement. We do not believe it is our province to judge their motives. It is our duty to make clear to the public the issues which are, inevitably, to determine the course of Protestantism during the coming years.

EARLY EFFORTS AT INTER-DENOMINATIONAL COOPERATION

A Good Start

A bit of information regarding the earlier efforts at cooperation among evangelical denominations is essential to an understanding of the birth of the Federal Council. It is apparent that concern had been felt for many years over the multiplying divisions among Protestants. Various efforts at inter-denominational cooperation had been made as far back as the American Revolution. One of the most notable of these resulted in the organization of the Evangelical Alliance in London, in 1846. Several distinguished American delegates were present and participated in the proceedings.

The following resolution was unanimously adopted by the convention:

"That the members of this conference are deeply convinced of the desirableness of forming a confederation on the basis of great evangelical principles held in common by them, which may afford to members of the church of Christ opportunity of cultivating brotherly love, enjoying Christian intercourse and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation under the name of the Evangelical Alliance."

A statement of faith was adopted which in most of its essential points was comparable to recent fundamentalist statements. Membership in the Alliance was contingent upon the acceptance of this creed which included the following points:

1. "The Divine inspiration, authority, and sufficiency of the Holy Scriptures;
2. "The right and duty of private judgment in the interpretation of the Holy Scriptures;
3. "The unity of the Godhead and the Trinity of persons therein;
4. "The utter depravity of human nature in consequence of the fall;
5. "The Incarnation of the Son of God, His work of atonement for the sins of mankind and His mediatorial intercession and reign;
6. "The justification of the sinner by faith alone;
7. "The work of the Holy Spirit in the conversion and sanctification of the sinner;
8. "The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked;
9. "The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

A Clever Revolt

The Evangelical Alliance prospered and did valuable service over a period of many years. However, as John A. Hutchison pointed out in his history of the Federal Council, published in 1941 under the title "We Are Not Divided," this doctrinal statement "did serve to fasten upon the organization a theological or doctrinal nature which, in the course of time, proved for the American branch to be a strait jacket."

Mr. Hutchison believes that "one of the clues to the failure of the Evangelical Alliance was the theological rigidity which prevented it from adjusting itself to one of the major transitions in the history of the American church. . . . Educated people began to demand that religion put off the crudities of an earlier day, and put on the garments of refinement and culture."

Again Mr. Hutchison comments that, "The nineteenth century liberal revolt in New England brought into American Christianity currents of humane and ethical thought which before the end of the century had influenced even the most othodox denominations. Nineteenth century scientific thought, with its concepts of evolution and progress, likewise made its mark on the churches. . . ."

It was not strange, in view of the decreasing interest in theology or hostility to it which became increasingly prevalent during the closing years of the century, that the evangelical emphasis of the Alliance was no longer popular. There was widespread interest in the organization of a new type of inter-church council or federation which would declare a moratorium on theology and devote itself to the proclamation of the "social gospel."

A Futile Substitute

Thus the Federal Council of the Churches of Christ in America came into existence in 1908. The preliminary work of organization was commenced at a conference attended by official delegates from thirty denominations which met in Carnegie Hall, New York, November 15-21, 1905. Among the delegates were many evangelicals, but also a considerable number of those who had adopted the liberal theology of the day.

In contrast with the earlier organization (the Evangelical Alliance), no statement of faith was adopted by the Federal Council other than that which appears in the preamble of its constitution. Reference is made therein to the "essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior." In place of a doctrinal statement, the Federal Council adopted a Social Creed which, with variations in detail, remains to this day. A comparison of the earlier creed with this one is suggested.

"To us it seems that the churches must stand—

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

"For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

"For the abolition of child labor.

"For the regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the abatement of poverty."

DR. JOHN W. BRADBURY, Editor Watchman-Examiner—Member of Executive Committee

Secular Objectives

Certainly there can be little fault found with the high ideology of these objectives. They make no reference to God, the Church or doctrine. They could have been adopted by any secular organization with enthusiasm. Here, at last, was the successful exclusion of everything which had to do with the peculiar message or mission of the church and the inclusion only of the externals which had to do with the superstructure rather than the foundations of the building. Is it not worthy of consideration that most of the social objectives of the Federal Council during the thirty-three years of its history have been wholly or partially defeated?

Nothing could stop the victorious march of the early church in the days of its power, when its message was first, last and always, "that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures" (I Cor. 15:3-4). That message bore its fruit first of all in transformed lives. As a matter of course, it opened an era of social and political reforms that progressively and increasingly blessed the generations of those who believed on Christ.

Obvious Failure

One acknowledged reason for the introduction of the Social Gospel as a substitute for evangelical preaching was the hope that the laboring man, who it could be seen was deserting the churches, might be attracted by this new approach to renew his allegiance. This hope has been doomed to disappointment. Progressively in those areas where the ideology of the Federal Council has been received with the greatest enthusiasm the continued drift from church attendance has been the greatest. For instance, in New England, the stronghold of liberalism and the Social Gospel, more than one thousand churches stand deserted or have been converted to other uses. While there have been other contributing factors, the larger measure of responsibility may justly be laid at the door of those organizations which have followed the policies of the Federal Council the most faithfully.

No, the Social Gospel is not the key that unlocks the door to the heart, either of working men or any one else. The Federal Council has toiled not merely through a night but through a generation and has caught nothing.

(The second in this series of articles will appear in the January issue. Copies of this issue are available at five cents each, or three dollars per hundred, postpaid.)

REPORTS OF PROGRESS

(Continued from page 3)

land. He presented a slate of officers (which was unanimously and enthusiastically adopted), to crystallize the sentiments of the day into an organized form for continued inspiration, and to serve as a link between this regional unit and the central or Executive group, looking towards the Chicago Convention and permanent organization. A truly great and informing and inspiring message was delivered by Dr. Harold J. Ockenga, President of the Association, which brought to a conclusion a significant and historic gathering.

NORTH CAROLINA RALLY (Salisbury)

On Wednesday, November 11, a One-Day Conference was held in the First Presbyterian Church of Salisbury, North Carolina. The Rev. J. Elwin Wright, the Rev. Julian A. Bandy, pastor of the Gospel Tabernacle of Asheville, N. C., and Dr. T. Roland Philips were the speakers. It was perfectly clear throughout the day that the Holy Spirit was leading in the deliberations.

About thirty ministers, representing six denominations, were in attendance. The need and purposes of the Association were fully explained and discussed. Mr. Wright conducted a forum on the subject. Dr. Philips brought a challenging spiritual message, which was followed by a period of earnest prayer.

Another conference will probably be held early in 1943 for the purpose of selecting delegates to the Chicago Convention.

SCHEDULE OF CONFERENCES FOR JANUARY

JANUARY 5 Chicago
JANUARY 7 Peoria
JANUARY 8 St. Louis
JANUARY 9 Dallas
JANUARY 10 El Paso
JANUARY 12 Phoenix
JANUARY 13 San Diego
JANUARY 15-17 Los Angeles
JANUARY 18, 19 Oakland
JANUARY 22 Cedar Rapids